

Surah 42 Surah Shura

CONSULTATION

THE LINK BETWEEN SURAH SHURA AND SURAH HAAMEEM SAJDAH

People sometimes have certain dreams or experience certain occurrences through which they are taught to pray to their saints and gods for help and to make sacrifices in their names. *Surah Haameem Sajdah* replied to these experiences by saying that they are the doings of Shaytaan who appears to people in various forms to mislead them.

Surah Shura now replies to another doubt of the Mushrikeen who find references in the previous divine scriptures which permitted to supplicate onto beings besides Allaah. *Surah Shura* replies by saying that Allaah has revealed to all the previous Ambiyaa that Only Allaah is All Knowing and that Only He has control over all things. Therefore, supplications should be directed only to Him.

All the scriptures of Allaah have given man the same message. If any conflicting text is found in any scripture, it cannot be part of Allaah's (authentic) revelation. Such a text represents additions to Allaah's Books, included by deviant scholars of the religion concerned. Therefore, whoever is led astray by these extracts have no excuse to believe in them.

Replies to three such texts have been given in previous Surahs. The first concerned Sulaymaan . Based on texts from previous scriptures, it was alleged that he uttered words of kufr. Allaah replies to the allegation in *Surah Baqara*, where Allaah declared, **"Sulaymaan ﷺ never committed kufr, but the Shayaateen were Kuffaar by teaching black magic to the people"** [verse 102]. Allaah declares in this verse that Sulaymaan ﷺ never committed the act of kufr and black magic. It was the Shayaateen who wrote certain books containing words of kufr and then attributed these to Sulaymaan . Similarly, other people attributed various acts to the pious saints, these illustrious men were innocent of these falsehoods.

The second allegation was made against Isa ﷺ. The Christians claimed that he had instructed them to pray to him. This allegation is rebutted in verse 79 of *Surah Al Imraan* where Allaah says, **"It is not possible that Allaah gives any human a Book, wisdom (a Shari'ah) and Nubuwwah (Prophethood), and then he (the Prophet) says to the people, 'Leave Allaah and worship me.' He (the Prophet) would rather say, 'Become the people of your Rabb (devoted to Him only and call others towards Him) because you are teaching the Book and because you are studying it.'"**

From words like "the son of god" (in the Bible) and **"a word from Him"** and **"a spirit from Him"** (in the Qur'aan), people assumed that Isa ﷺ was so close to Allaah that he must certainly have control over some affairs in the universe. Allaah replies to this doubt in verse 7 of *Surah Al Imraan*, where He says, **"It was He (Allaah) who revealed to you (O Muhammad ﷺ) the book in which lies 'Muhkamaat' (clear and unambiguous) verses that are the mother (essence, core) of the Qur'aan and others that are 'Mutashaabihaat' (verses to which no specific or exact meaning can be given)..."**

In this verse, Allaah mentions the extracts of the Qur'aan like the above are from those verses that

are termed as “*Mutashaabihaat*” (allegorical), regarding which Allaah says in the same verse, **“None knows their *(correct)* interpretation except Allaah.”** The details of all the above are discussed in the respective commentaries.

A SUMMARY OF THE SURAH

After dispelling certain doubts such as those mentioned above, the Surah contains verses relevant to the following two central assertions of the Surah.

1. Revelation has been sent to all the Ambiyaa that Allaah is the Only Knower of the unseen and that Only He should be worshipped.
2. Anything found contrary to this in the previous scriptures has been added to these scriptures by the scholars of the respective religions.

“(However, despite the command not to be divided,) **They** (many of the followers of the Ambiyaa) **divided only after knowledge** (of their Deen) **came to them, because of the animosity between themselves**” [verse 14]. This verse replies to the central question expressed in the Surah: Why did people split up into so many different denominations when their Ambiyaa all propagated the same message of Towheed? Why are there various conflicting views expressed in their scriptures? The reply given is that deviant and rebellious scholars and leaders introduced these discrepancies after the Ambiyaa had left this world. Because of their obstinacy and rebelliousness, they chose to adulterate the teachings of their religions even though they had understood it.

“Verily, those who inherited the Book after them...” [verse 14] This part of the verse speaks about those people who were misled by the additions and fabrications in the previous scriptures. They still remain lost in doubts.

Based on the above, the following four instructions are issued in verse 15:

1. **“This (Deen of Islaam and Qur’aan) is what you should call towards”** i.e. we should propagate the above message only.
2. **“Be steadfast as you have been commanded”**
3. **“...do not follow their whims.”**
4. **“Say, I believe in the Book that Allaah has revealed** (and not in the alterations and additions that people have made to it).”

People ask, “Why was Rasoolullah ﷺ called a fabricator when his message was the same as that of the previous Ambiyaa which is contained in the scriptures?” The reply to this objection is given in verse 24 where Allaah says, **“Or do they say that he has fabricated a lie against Allaah?...”**

“What (reward) is with Allaah (in exchange for your good deeds) is better (than everything of this world) and more lasting... until the words ... (Although forgiving the aggressor is best,) There will be no blame on the one who takes revenge (in proportion to the aggression against him) after he has been wronged (because he may exercise his right to retaliate)” [verses 36 to 41]. These verses convey glad tidings for the Mu'mineen and also contain the following three prescriptions for securing safety from Jahannam:

1. Abstention from shirk **“...for those who have Imaan, who trust (only) in their Rabb (to provide for them and to protect them).”** [verse 36]
2. Abstaining from sin **“who abstain from major sins and immoral behaviour...”** [verse 37]
3. Kind behaviour **“and who forgive (those who anger them) when they are angry (without taking revenge)...”** [verse 37].

سُورَةُ الشُّرَىٰ وَهُوَ ثَلَاثٌ وَخَمْسُونَ آيَةً مِّنْ كُتُبِنَا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

In the name of Allaah, the Most Compassionate, the Most Merciful.

حَمٓ

1. HaaMeem. (Only Allaah knows the correct meaning of these letters.)

عَسَقَ ٢

2. Ayn Seen Qaaf (Only Allaah knows the correct meaning of these letters).

كَذَٰلِكَ يُوحَىٰ إِلَيْكَ وَآلِیَ الَّذِیْنَ مِنْ قَبْلِكَ اللَّهُ الْعَزِیْزُ الْحَكِیْمُ ٣

3. In this manner (just as Allaah has revealed this Surah containing many directives and advice,) did Allaah, the Mighty, the Wise send revelation to you (O Rasoolullaah ﷺ) and to those (Ambiyaa' راسل الله) before you.

لَهُ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ وَهُوَ الْعَلِیُّ الْعَظِیْمُ ٤

4. To Him belongs whatever is in the heavens and the earth, and He is the Exalted (the Lofty), the Grand (The Great).

تَكَادُ السَّمٰوٰتُ یَفْطَرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ سَیِّحُونَ بِحَمْدِ رَبِّهِمْ وَیَسْتَغْفِرُونَ لِمَنْ فِی الْاَرْضِ اَلَا اِنَّ
اللَّهَ هُوَ الْغَفُوْرُ الرَّحِیْمُ ٥

5. The skies can almost be torn apart from above (from the strain of carrying the angels) as the angels glorify the praises of their Rabb and seek forgiveness for those on earth (so that Allaah does not destroy all the people,) Behold! Allaah (accepts their prayers and forgives the people on earth because He) is certainly the Most Forgiving, the Most Merciful (in accepting the prayers of the angels).

وَالَّذِیْنَ اتَّخَذُوْا مِنْ دُوْنِهٖ اَوْلِیَآءَ ۚ اللَّهُ حَفِیْظٌ عَلَیْهِمْ ۚ وَمَا اَنْتَ عَلَیْهِمْ بِوَكِیْلٍ ٦

6. Allaah is Vigilant over (He knows) those who adopt patrons (helpers, gods) besides

Allaah. You (O Rasoolullah ﷺ) **are not a guardian over them** (and can therefore not force them to accept Imaan).

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لَتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنذِرُ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾

7. In this manner (We have been sending revelation to you, O Rasoolullah ﷺ) **did We reveal the Arabic Qur'aan to you so that you may warn the** (inhabitants of the) **Mother of all cities** (Makkah) **and those around her; and so that you may warn them about the Day of Gathering** (the Day of Qiyaamah), **about which there is no doubt.** (Once judgement is passed on the Day of Qiyaamah,) **A group** (the Mu'mineen) **shall be in Jannah, while another** (the Kuffaar) **shall be in the Blaze** (Jahannam).

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

8. If Allaah willed, He would have made them (mankind) **a single nation** (but Allaah did not do so for reasons He knows best). **However, He will enter** (receive) **whoever he wills into His mercy** (by making them Mu'mineen), **and** (those who remain Kuffaar will be far from His mercy and) **there shall be no friend nor assistant** (to prevent the punishment) **for the oppressors** (the Kuffaar).

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَإِنَّ اللَّهَ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

9. Or (instead of heeding the advice and accepting Imaan,) **do they** (the Mushrikeen) **adopt patrons** (helpers, gods) **apart from Allaah? Indeed,** (if they wish to adopt helpers, they should choose Allaah only because) **Allaah is truly The Only Protecting Friend** (The Only one to trust). **He shall resurrect the dead and He has power over all things.**

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

10. The decision (to judge who is right and who is wrong) **rests with Allaah concerning the matters in which you differ.** That Allaah is my Rabb. In Him do I trust, and to Him do I turn (in all affairs).

فَاطْرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُكُمْ فِيهِ لِيُبَيِّنَ لَكُمْ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

11. (Allaah is) The Creator of the heavens and the earth. He has created spouses for you from among you (from your own species), **and has also created pairs** (male and female) **among**

the animals (so that their species live on). He has created you within the wombs of your mothers (where none other has access). There is nothing like Him (nothing can compare with His Being or His qualities) and He is the All Hearing, the All Seeing.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

12. To Him belongs the keys (control and knowledge) of the heavens and the earth. He increases (livelihood) sustenance for whoever He wills, and also decreases (it for whom He wills). Undoubtedly, He has knowledge of everything (and He knows exactly who needs what at which time).

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾

13. Allaah has ordained (determined) for you the same Deen that He ordained for Nooh عليه السلام, as well as what He ordained (prescribed) for Ibraheem عليه السلام, Moosa عليه السلام and Isa عليه السلام. (We commanded these Ambiyaa and their followers, saying,) “Establish the Deen and do not be divided”. That (Towheed) towards which you call the Mushrikeen is heavy (difficult) on them (because they are set in their ways of worshipping many gods). Allaah draws whoever He wills towards Himself, and guides towards Himself the one who is penitent (the one who repents for his sins because such a person shows the willingness to be close to Allaah).

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفَقَضَى بَيْنَهُمْ وَإِنَّ الَّذِينَ أُوْتُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِمَّنْ مَرِيبٍ ﴿١٤﴾

14. (However, despite the command not to be divided,) They (many of the followers of the Ambiyaa) divided only after knowledge (of their Deen) came to them, because of the animosity between themselves (mutual dissent). If it were not for a decree that issued forth from your Rabb (allowing them grace) until a prescribed (appointed) term, their matter would have been decided (they would have been punished immediately). Indeed, those (the Arabs during the time of Rasoolullah ﷺ) who were given the Book (the Qur'aan) after them (the previous nations) are in grave doubt concerning it.

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالٌ وَلَكُمْ أَعْمَالٌ لَكُمْ لَحْجَةٌ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾

15. This (Deen of Islam and Qur'aan) is what you should call towards (regardless of the opposition you encounter). Be steadfast as you have been commanded, and do not follow their whims

(by making the compromises the Kuffaar demand). Say, "I believe in the Book that Allaah has revealed, and I have been commanded to maintain justice between you people. Allaah is our Rabb and your Rabb. Our actions are for us, and yours are for you (none of us shall be questioned about the actions of others). There is no dispute between yourselves and us. (Since you have chosen to do as you please despite hearing the truth, continue on your path without opposing us.) Allaah shall gather us all together (on the Day of Qiyaamah), and to Him shall be our return (when He will judge between us)."

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُمْ دَاحِضَةً عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ⑮

16. Those who argue (with the Muslims) about their Rabb after He has been accepted (by them as their Rabb), their argument is useless before their Rabb. On them is (Allaah's) wrath (anger), and they will suffer a severe punishment.

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ⑯

17. It is Allaah Who revealed the Book (the Qur'aan) with the truth, as well as the scale (of justice, which is included in the teachings of the Qur'aan and the words of Rasulullaah ﷺ). How could you know (Do you not know) that Qiyaamah is probably very close? (You should therefore believe in and practise the teachings of the Qur'aan in preparation for Qiyaamah.)

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۚ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ⑰

18. Those who do not believe in it (Qiyaamah) seek to hasten it (by constantly asking when it will arrive). (On the other hand,) Those who believe in it, fear it and know that it is the truth (that it will certainly arrive). Behold! Those who have doubts about Qiyaamah have deviated far away (have been greatly misguided).

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ⑱

19. Allaah is Compassionate (merciful) towards His bondsmen (servants). He sustains whoever He wills, and He is The Powerful, The Mighty.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ⑲

20. Whoever desires the harvest (rewards) of the Akhirah, We shall increase its harvest

for him. (However,) We shall grant (only) a part of this world's harvest (material goods) to the one who desires it (without him receiving all he desires); and he will have no share (of the rewards) in the Aakhirah (because he has no Imaan).

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ ۖ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ
وَأِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

21. Or do (the Mushrikeen do things that contradict the teachings of Deen because) they have partners (of Allaah) who have ordained (laid down) for them such things in Deen which Allaah has not permitted? If it were not for a decisive decree (allowing them extension of time before their deserved punishment), the matter would have been decided between them (and they would have already perished because of Allaah's punishment). (Even if they are not punished in this world, rest assured that) There shall certainly be an excruciating (painful) punishment for the oppressors (sinners in the Aakhirah).

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِّمَّا كَسَبُوا وَهُمْ وَقَعُ بِهِمْ ۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

22. (In the Aakhirah) You will see the oppressors (the Kuffaar and sinners) fearing (the punishment for) what (actions and beliefs) they earned (in the world), whereas it (the punishment) will certainly befall them. (However,) Those who have Imaan and who do righteous deeds will be in the gardens of Jannaat. They shall have whatever they desire with their Rabb (in Jannah). This is definitely a great (excellent) favour (from Allaah because entry into Jannah is impossible without Allaah's favour).

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ
وَمَن يَتَّقِرْ فَحَسَنَةٌ زُودَ لَهُ فِيهَا حَسَنًا ۚ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

23. This (news of entry into Jannah) is the good news (glad tidings) that Allaah conveys (gives) to those bondsmen of His who have Imaan and who do good deeds. (O Rasoolullah ﷺ) Say (to the Mushrikeen of Makkah), "I ask of you no repayment (for conveying to you the message of Towheed), except (all that I ask for is) the (usual traditional) love between relatives (that you ought to show to me regardless of The message I carry to you)." As for the one who carries out a good deed, We will increase the beauty (virtue) of the deed (by granting a reward for it that is far superior to the deed itself), for Allaah is surely the Most Forgiving, the Appreciative (The Ever Thankful).

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ إِنَّ يَسَّىٰ اللَّهُ نَجْمَهُ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُخَيِّطُ الْحَقَّ بِكَلِمَاتِهِ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

24. Or do they (the Mushrikeen) say that he (Rasoolullah ﷺ) has forged a lie against Allaah

(by claiming that Allaah made him a Rasool and gave him the Qur'aan) ? (O Rasoolullaah ﷺ Do they not realise that if you are inventing lies about Allaah, then) **If Allaah desires** (to prevent you from lying about Him), **He could seal your heart** (rendering you incapable of saying or doing anything?). **Allaah eradicates** (blots out) **falsehood and establishes** (verifies) **the truth with His words.** (Therefore, no false prophet can ever hope to succeed.) **Undoubtedly He has thorough knowledge of the secrets of the heart.**

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

25. It is He (Allaah) Who accepts repentance from His bondsmen, Who pardons sins (because of man's repentance) **and Who knows what you do.**

وَيَسْجِبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

26. He accepts (du'aas and sincere Ibaadah) of those who have Imaan and who do righteous deeds, and He increases (their rewards) for them out of His favour. (On the other hand) There shall be severe punishment for the Kaafiroon.

وَلَوْ سَـَّطَ اللَّهُ الرِّزْقَ لعبَادِهِ لَبِغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

27. If Allaah expands (gives in abundance) provisions for His bondsmen, (the general reaction would be that) they would rebel (sin and oppress) on earth (because they would have the means to do as they please). Instead, He sends (provisions) according to a stipulated measure as He pleases (to keep man in check). He is certainly Informed (fully aware) and Ever Watchful (Observant) over His bondsmen. (He knows them better than themselves.)

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قُتِلُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

28. It is He Who sends the rain after people have lost hope (of ever receiving rain), and distributes (spreads) His mercy (throughout the world by providing food and water to all His creation). He is the Protecting Friend, (and because of this and His other excellent attributes, He is) Most Worthy of praise.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَايَّةٍ وَهُوَ عَلَى جَمْعِهِمْ ذَا إِشَاءٍ قَدِيرٌ ﴿٢٩﴾

29. From His (Allaah's) Aayaat (denoting His great power) are the creation of the heavens and the earth, as well as every creature that He has dispersed within the two. He has the Power to gather them all (to account for their actions) whenever He pleases.

وَمَا آصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ﴿٣٠﴾

30. (O mankind!) The misfortunes that afflict (cause you pain) you are a result of the (evil) actions you earn, and (because of your many sins, you deserve to suffer even more adversities, but because)

Allaah pardons a great deal (of your sins, you are spared many more hardships).

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

31. (Remember that if Allaah ever wishes to punish you for your sins,) **You cannot escape on earth, and you have no Protecting Friend, nor any Helper besides Allaah.** (Therefore, seek forgiveness for your sins and abstain from committing more sins.)

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾

32. (Also) **Among His Aayaat are the ships** (which He keeps afloat) **at sea** (although they are almost) **like mountains** (in size and weight).

إِنْ يَشَاءِ يُسَكِّنِ الرِّيحَ فَيَظْلَنَ رَوَاكِدَ عَلَى ظَهْرِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾

33. If Allaah wills, He could stop (hold back) the winds, causing the ships to stand stationary (motionless) on the surface of the sea (thereby leaving man marooned. However, because of His infinite mercy, Allaah causes the winds to propel sailing vessels and provides fuel from the earth to propel other vessels). **There are certainly Aayaat** (denoting Allaah's tremendous powers and mercy) **in this for every person who is extremely patient and grateful.**

أَوْ يُوقِبَهُمْ بِمَا كَسَبُوا وَيَعْفَ عَنْ كَثِيرٍ ﴿٣٤﴾

34. Or (if Allaah wills,) He could annihilate them (mankind) because of the (evil) actions they earn. (However,) He pardons a great deal (thereby saving them from punishment)...

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آلِهَتِنَا مَا لَهُمْ مِنْ مَّحِيصٍ ﴿٣٥﴾

35. ...and (when His punishment does arrive,) those who dispute about His Aayaat (powers) will then learn that they shall have no escape.

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

36. Whatever you have been given is merely an item of this worldly life (something to use temporarily). (On the other hand,) What (reward) is with Allaah (in exchange for your good deeds) is better (than everything of this world) and more lasting (eternal) for those who have Imaan, who trust (only) in their Rabb (to provide for them and to protect them)...

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَسْمِ وَالْفَوَاحِشَ وَإِذَا مَا عَضِبُواهُمْ يُعْفِرُونَ ﴿٣٧﴾

37. ...who abstain from (avoid) major sins and immoral (shameful) behaviour and who

forgive when they are angry (without taking revenge).

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾

38. (These people who shall have Allaah's eternal reward are) Those who respond to (the commands of) their Rabb, who establish salaah, whose affairs are (decided) by mutual consultation (counsel) between themselves, and who spend (in charity) from what We have provided for them.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾

39. And (they are also) those who retaliate (only) when aggression affects them (without being aggressors).

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

40. The retribution (return) for an evil (done against one) is a (must be) proportionate (similar in) response (against the aggressor and not any more). As for the one who (instead of retaliating) forgives (the aggressor) and makes amends (restores good relationships between them), his reward will be (reserved and guaranteed) with Allaah. Verily, Allaah does not like the oppressors (whose retaliation is greater than the aggression against them).

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾

41. (Although forgiving the aggressor is best,) There will be no blame (wrong) on the one who takes revenge (in proportion to the aggression against him) after he has been wronged (because he may exercise his right to retaliate).

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

42. There will be blame only on those who oppress (wrong) people (by retaliating in a manner that exceeds the wrong done to them) and who unjustly rebel (cause corruption) on earth. A painful punishment shall be the lot of these people.

وَلَمَنْ صَبَرَ وَغَفَرَ ۖ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

ع
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و

43. Whoever exercises patience and pardons (those who wrong them), this (such an act) is certainly among the most resolute of matters (for it requires great courage).

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِّنْ بَعْدِهِ ۖ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلٍ ۚ

44. After Allaah, there can be no Protecting Friend for the one whom Allaah allows to stray (from the path of Islaam). When they witness the punishment, you will see the oppressors (the Kuffaar) crying, “Is there any road to escape?” (Is there any way to go back?)

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الدَّلِيلِ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيِّ ۚ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخُسْرَىَٰنَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَاهْلِيَهُمْ يَوْمَ الْقِيَمَةِ ۚ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ۙ

45. (On the Day of Qiyaamah) You will see them presented to the Fire with their heads lowered in disgrace, looking on with secretive glances (because of their intense fear). Those with Imaan will announce, “The true losers are those who will lose themselves as well as their families on the Day of Qiyaamah (by adhering to kufr and making their families do the same). Behold! The oppressors (the Kuffaar) shall suffer an everlasting punishment.”

وَمَا كَانَ لَهُمْ مِّنْ أَوْلِيَاءَ يَنْصُرُوهُمْ مِّنْ دُونِ اللَّهِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ۚ

46. There shall be no friends (supporters) for them to assist them against (the punishment of) Allaah. There is no road (to guidance) for the one whom Allaah allows to stray.

اسْتَجِيبُوا لِلرَّبِّ كَمَا مِّنْ قَبْلِ أَنْ يَأْتِيَ يَوْمَ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُم مِّنْ مَّجَالٍ يَوْمَئِذٍ وَمَا لَكُم مِّنْ تَكْبِيرٍ ۙ

47. Respond to (accept the commands of) your Rabb before there comes to you a day (of punishment) from Allaah which cannot be averted (avoided). On that day, you will have no sanctuary (shelter), nor anyone to deny (your sins to defend you).

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ۚ إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ ۚ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَجَرَّهَا ۚ وَإِنْ تَبْصُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ۙ

48. So (O Rasulullaah ﷺ) if they turn away (after you have tried to convince them), then We have not sent you as a guardian (caretaker) over them (You are not required to force them to accept). Propagating (the Deen and not forcing them) is your only responsibility. Indeed, (the problem with them is that) when We allow man to taste Our mercy (by blessing him with wealth and luxuries), he revels (gloats and becomes proud). However, when adversity (a difficulty) afflicts him because of what (sins) his hands have forwarded (earned), man becomes ungrateful (and complains to Allaah, forgetting all the bounties that Allaah has bestowed on him).

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَٱلْاَرْضِ ۚ يُخَلِّقُ مَا يَشَآءُ يُهَبِّ لِمَنْ يَّشَآءُ اُنَاثًا وَيُهَبِّ لِمَنْ يَّشَآءُ الذَّكَوْرَ ۗ

49. To Allaah belongs the kingdom of the heavens and the earth. He creates whatever he wills. He confers females (offspring) to whomsoever He wills, confers males to whoever he wills...

اَوْ يَزُوْجَهُمْ ذُرِّيًّا وَّانَا نَاثًا وَيَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا ۗ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ۝٥٠

50. ...or He grants them as male and female (offspring to those parents whom He wills). Allaah also makes whomsoever He wills barren (so that they do not have any children). Indeed, He is the All Knowing (knows who deserves what), All Powerful (He does as He pleases).

وَمَا كَانَ لِبَشَرٍ اَنْ يُكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ رُسُوْلًا فَيُوحِىْ اِلَيْهِمْ ۗ اِنَّهٗ عَلِيْمٌ
حَكِيْمٌ ۝٥١

51. It is not (fitting) for a human that Allaah speaks to him (face-to-face) unless (Allaah communicates with him) by means of inspiration (by creating a thought in his mind), or from behind a veil (telling him something without being seen), or that He sends a messenger (angel) who conveys the revelation by Allaah's command, as He pleases. Verily Allaah is Exalted (cannot be seen in this world), the Wise. (This verse mentions the various ways in which revelation came to the Ambiyaa ﷺ).

وَكَذٰلِكَ اَوْحَيْنَا اِلَيْكَ رُوحًا مِّنْ اَمْرِنَا ۚ مَا كُنْتَ تَدْرِيْ مَا الْكِتٰبُ وَلَا الْاِيْمَانُ وَلٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدِيْ بِهٖ مِّنْ
نَّشَآءٍ مِّنْ عِبَادِنَا ۗ وَاِنَّكَ لَتَهْدِيْ اِلَى صِرَاطٍ مُّسْتَقِيْمٍ ۝٥٢

52. In this manner (by these methods of communication) did We send to you (O Rasullullah ﷺ) revelation of Our command. (Before We sent revelation to you,) You did not know what was the Book (the Qur'aan) or what was (the requirements and etiquette of perfect) Imaan, but We made it (the Qur'aan) a light with which We guide those bondsmen of Ours whom We will. Without doubt (using the Qur'aan and the revelation We sent to you), you (O Rasullullah ﷺ) guide (others) towards the straight path...

صِرَاطِ اللّٰهِ الَّذِىْ لَهُ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ۗ اِلَآ اِلَى اللّٰهِ تَصِيْرُ الْاُمُوْرُ ۝٥٣

53. ... (which is) the path of Allaah, to Whom belongs whatever is in the heavens and in the earth. Behold! All matters (affairs) return to Allaah only, (He will make the final judgement in all matters.)